

Correspondence

The In-Between Months

EDITOR: Many newly elected club officers choose the summer months as the ideal time for program planning for the next year. I would like to see this practice not only extended but motivated as well—toward education. With crowded classrooms in our insufficient number of Catholic schools, more and more drill and enrichment activities are devolving upon the parents. In suburban areas where Catholic schools haven't reached the drawing board, almost all the religious instruction is laid in the paternal lap. But who is helping the parent to learn the educational techniques that will help him when he lines up his individual Johnnie, the slow reader, or Susie, the mathematical backwoodsman?

There are unlimited facilities in and around every medium-sized city, starting with the school itself, the public library, Adult Education Councils and the nearest university. What needs to be done is that these people and materials be discovered and used throughout the year in various programs. The Denver Chapter of Kappa Gamma Pi, the Catholic women's college honor society, has devoted this year to amassing the information in our area and drawing up programs to aid the officers of adult organizations to present meetings centered around the parents' role in the religious, intellectual, cultural and recreational lives of their children. Wherever there is a willingness to work, the same results can be achieved. And there's the whole summer to work in.

SISTER THOMAS MARCQUERITE, C.S.J.
Denver, Colo.

Common Effort

EDITOR: Your plea (5/30 p. 387) for civic cooperation in meeting the problem of indecent literature was most interesting. This joint approach is being used effectively in Dixon, Ill.

In April, 1958, the Dixon Council of Church Women, which is composed of representatives from most of the Protestant churches in town, invited the two Catholic churches to send representatives to an organizational meeting to discuss the problem of the filth that was flooding our newsstands, in some cases almost at the doors of the churches.

Here the plan of campaign was drawn up. The board or core of the working committee included one Catholic priest, the Mayor, the Police Chief and several repre-

sentative women of the various churches. One of the initiating forces behind the drive was a minister of the Church of the Brethren. Talks were given almost simultaneously at all PTA groups and to many other organizations to acquaint them of the situation, what was being done, and how parents and other citizens could cooperate. Delegates then called on the stores where many of the owners were actually shocked to find what was being brought in. The Chief of Police visited each store selling these magazines and books and quietly asked for removal of the offensive literature. It was emphasized that this was not censorship, but a community reaction to an infestation. (There is a city ordinance which would make possible a \$100 fine, but everyone, including the dealers, realizes that it would be difficult to enforce.) This visit, therefore, was in the category of friendly persuasion.

The NODL letter is provided monthly to each dealer. A plan has been set up whereby small visiting committees, also

provided with the NODL letter, drop in once, and more, if necessary, during the month. Groups sending representatives include the various PTA's, the D.A.R., Young Mothers' Club, Rotary, Lions, Elks and K. of C. This broad spectrum of representation made it possible to develop a cautious and temperate approach that successfully avoided crackpot influences.

Indecent literature is truly a community problem. Therefore, it can be met only by true community participation. Such an effort by any single church carries with it the burden of unrelated antagonisms.

(MRS.) JOHN KAVANAGH

Dixon, Ill.

Fatima's Message

EDITOR: Re the issue of "More Humor in the Catholic Press?" (AM. 6/20) I feel that if the message of Fatima is authentic, and it seems to be, then humor should be limited until this message receives the great space that it deserves.

JOHN J. MASCOTTO

Geraldton, Ont.

[See "What of Lucy's Claims?" (p. 490) and an accompanying editorial (p. 486).—ED.]

August-September scramble for textbooks. Why not order now—immediate shipment, but delayed billing?

Let's keep the foreman and his men calm during the

There's no other therapy.

LOYOLA UNIVERSITY PRESS
3445 North Ashland Avenue
Chicago 13, Illinois

Current Comment

Living Costs Stable

The headline said truly enough that the Consumers' Price Index rose to a record level in May. The first paragraph in the story under the headline said the same thing. Only if the reader, checking a feeling of dismay, continued on through the second paragraph, did he learn that the "record" level was a relatively insignificant one-tenth of one percent above the April level. In other words, prices paid by consumers remained virtually stable during the April-May period—as, indeed, they have remained virtually stable for more than a year.

Actually, to those familiar with the Consumers' Price Index, which is computed by the Bureau of Labor Statistics, the May figure was a reason for rejoicing, not cause for gloom. Seasonal influences have a bearing on the index, and between April and May it rises with all the regularity of the morning sun. During the next few months, similar rises can be confidently predicted. Unless these are larger than seasonal, they should cause no apprehension whatsoever. Although each small rise will set a new "record," it will, in effect, testify to the continuing remarkable stability of living costs.

No doubt, statisticians have to talk about record levels, the way some radio announcers have to talk about Mickey Mantle's tape-measure home runs. The sensitive public need not take them too seriously.

Getting Together on Morality

We have held the position in these columns that the problem of civic morality is, obviously enough, a *civic* challenge and responsibility. Protests against low, vulgar and indecent offerings by the mass media, and any steps toward controlling these infection centers in the body politic have too often been identified with the work of a presumed censorship-prone Catholic Church.

A breath of breeze is setting up in the other direction, we are happy to report. In the middle of June in New

York City, 105 clergymen of the three major faiths joined in an appeal to their congregations, urging them to encourage the mass communications media "to improve the moral and spiritual climate of the city." This appeal was incorporated in a report submitted to Mayor Robert F. Wagner Jr. by a committee representing the united clergy.

The report states that it is high time for all faiths—and indeed for all citizens even of no faith—to speak out against the impairment of public morality wrought by some segments of the mass media industries. The call, in other words, is for a rallying of public opinion, not for censorship.

It is most interesting to note this development. As late as five years ago the work of the National Legion of Decency and of the National Office for Decent Literature was looked on askance in many quarters as sectarian and divisive. Now the realization is growing that public morality is a matter of common American, not merely confessional, concern.

Phony Unions

A rose by any other name may smell as sweet—but not a trade union. Under any other name, several hundred unions would be immediately recognized for the malodorous rackets they really are. For the dreary fact is that since labor laws don't bother to define a genuine union, racketeers are able to masquerade as labor leaders, not merely with legal impunity, but with full protection of the law.

Here is a sample of what happens. Some goon sets himself up as president, say, of Local 327 of the Amalgamated Pinball Workers. He selects a small manufacturer as a likely prospect and hires a picket or two to stroll before the premises. After a few days he calls on the worried employer and explains that the realistic thing to do is to sign a contract with Local 327 and do business with it. Maybe there are hints of rougher things to come should the man refuse. Maybe, too, there is assurance of a "sweetheart" contract that would spare

the manufacturer the attentions of more militant unions. Whatever the approach, the manufacturer too frequently capitulates, and his workers suddenly find themselves dues-paying members of Local 327. Their wages remain substandard, their fringe benefits nonexistent, but to all complaints the boss replies that he is living up to the contract.

Enters, then, a genuine union, invited by the exploited workers. This is the signal for the goon or the employer to appeal to the labor board for relief. And he often gets it, too, since under the law no union can, for at least a year, try to upset a valid labor contract. So the board orders the honest union to cease and desist, and duly confirms the racketeering *status quo*.

In one State—New York—the labor board is now striving to stop this perversion of the law. Should it fail, the legislators had better open a dictionary and find out what a genuine union is.

Human Isolation

How many things can you think of to do with a brick? If, besides remembering to use it to crack nuts, stop doors and hit stray cats, you can find a lot of other assorted purposes, then you're "in." You are what psychologists call an "adaptive subject," an "egghead." You are the sort of person who can stand up staunchly against brainwashing, and you would probably make a good space pilot.

Suppose you can think of only one or two things to do with bricks. That would indicate that you are intellectually rigid, hardheaded and practical, particularly in money matters, and probably a "maladaptive subject" for a session of brainwashing or a tour of duty all by yourself in a space rocket.

Thus, when it's a matter of standing up under the trials of isolation, the egghead has the edge over the nonegghead. This conclusion emerged from recent tests conducted by New York University's Research Center for Mental Health. Similar studies of human isolation are being carried on at laboratories in seven States and in Canada.

Though monkeys like Able and Baker might possibly find several things to do with a brick, they are neither eggheads nor anti-eggheads in the meaning of the N.Y.U. tests. They can't think, judge or reflect. When *men* go into the

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Y 4, 1959

vast, silent isolation of space, they will be carrying a spiritual cargo essentially different from the psyche of a monkey.

If man goes into space, he must be able to bear solitude. Learning to be alone, really alone, is a difficult task, mastered by few of us who are not contemplative monks or nuns. The secret of fruitful solitude is an intense interior life, in which, because God is always present to us, we are never less alone than when alone.

Bring More of Them In

A meeting of the National Catholic Resettlement Council in New York on June 18 urged action by Congress and the Eisenhower Administration for permanent solutions of refugee problems during the U.N. World Refugee Year which began July 1.

Congress was asked to make a "generous" (about \$10 million) appropriation in addition to current U. S. spending on refugees. The money would help to close out refugee camps, aid some refugees to emigrate and train others to be self-supporting in the countries where they now are.

It was likewise urged that we admit a substantially greater number of refugees to the United States on a non-discriminatory basis. The refugee problem is now more acute in North Africa and the Middle and Far East than in Europe, said Msgr. Edward E. Swanson, speaking for the Resettlement Council. U. S. aid for these areas should include admission of refugees to this country (though only token numbers are expected) and vocational training for those who remain in the areas.

The council also expressed hope that we will find ways of admitting physically handicapped refugees who, inadmissible under present laws, are separated from relatives already here. U. S. Government expenditures for their care and rehabilitation would be required.

This Munitions Business

During the House debate last month on the Defense budget, Rep. Alfred E. Santangelo, a New York Democrat, introduced an amendment to stop the hiring of retired military brass by defense contractors. It stipulated that any firm which put retired generals and admirals on the payroll would for a period

of five years be ineligible for defense contracts. The amendment was narrowly defeated. It wouldn't have been defeated at all if the House had not been assured that Rep. F. Edward Hébert's investigating subcommittee of the House Armed Services Committee was shortly to begin a probe of what President Eisenhower recently called the "munitions lobby."

The close vote in the House no doubt reflected the traditional American suspicion of the armaments business. Despite notorious scandals in the past—some of which were revealed by the 1934 Nye probe of the "merchants of death"—the country has continued to rely on private enterprise, rather than on Government arsenals, to make the weapons of war. In adopting this policy, it has firmly determined, however, that the patriotic business of defense must not be tainted by profiteering.

We do not anticipate that Rep. Hébert's investigation will uncover any major scandals. There is no reason we know of which suggests that the retired military brass on industry payrolls have improperly used their Pentagon connections. Neither are we aware of any nefarious activities of the "munitions lobby." Nevertheless, we favor this probe. With the Pentagon spending \$27 billion a year on goods and services, the chance of a scandal is always there.

Laymen Lay Hold

How does the Catholic gob fulfill his Sunday obligation when there is no chaplain on board? If he can't go to Mass, then what?

The Navy now has a Lay Leaders Program which helps to meet that situation. For example, on the U.S.S. *Orleck*, a destroyer in our West Pacific Squadron, an announcement goes out over the PA system each Sunday afternoon at 3:30: "Catholic rosary prayer service in the crew's mess hall at 1600." Then at 1600 (4 o'clock to us landlubbers) church call sounds and: "Catholic rosary service now being held. Knock off all card games and keep quiet in the vicinity of divine services."

When the men have assembled, a lay leader, appointed and briefed by the squadron chaplain, gets up. He welcomes those who have come and begins the recitation of the rosary, the act of contrition and other prayers. He may

lead them in a hymn or add a suitable meditation. Obviously, this is not the same as assisting at Mass, but that half-hour program "makes holy the Sabbath Day" in the circumstances.

This Navy program is described in the May issue of the *U.S. Naval Institute Proceedings*. Chaplains are scarce (there are only 238 Catholic chaplains in the Navy today), so the layman has to fill in more and more frequently. Under this new program there is a wide field for the zeal of the sodalist or other well-grounded Catholic layman who wants to be an apostle.

A Doctor Gives Himself

A year ago Dr. Joseph C. Foust, 35, who graduated from the St. Louis University's School of Medicine in 1948, decided that he should spend the remainder of his life treating sick African natives.

In a few days he, his wife and six youngsters will disembark from the *African Enterprise* at Capetown. They will climb into the truck and house trailer they brought with them and head for the bush country of British East Africa. Another week and 1,500 miles later they will pull into Mbeya in Southwestern Tanganyika, and the Foust family will have entered upon a new life.

Dr. Foust will be welcome in an impoverished country that has 459 doctors, one for every 20,000 people, to care for the health of nearly 9 million people. (In the United States there is one doctor for every 750 people.)

Why does a successful Michigan doctor bid friends and country farewell, gather his family together and, at his own expense, move his home permanently to a distant colonial land? "It's a matter of charity and justice—perhaps the potential of communism can be met this way, this way of Christian charity," is the doctor's simple answer.

There are several comments that could be made about the awe-inspiring charity of the Foust family, but the doctor himself has said the important thing—it is a matter of charity and justice.

Social Action in Korea

When Bishop Patrick J. Byrne, later a martyr, came to Korea as Apostolic Delegate in 1949, one of his first

acts was to order the translation into Korean of Leo XIII's *Rerum Novarum*. Today Most Rev. Paul Ro, Vicar Apostolic of Seoul, continues this tradition of social consciousness among the Korean hierarchy. Writing in the June issue of Hong Kong's *Mission Bulletin*, the Bishop deplored the truncated Catholicism which concentrates on personal salvation to the exclusion of social obligations. The complete Catholic, Bishop Ro reminds his readers, cannot be blind to the misery around him.

There is misery in South Korea. Since the Korean war, which brought an influx of refugees from the Communist-held north, some four million Koreans have been living on the edge of starvation. Up to the present there has been no social legislation to improve their lot. Where the Government has failed, the Church has endeavored to step into the breach. Her social achievement, as detailed by Bishop Ro, makes impressive reading.

The four Vicariates of South Korea conduct 32 orphanages, 26 hospitals, 14 dispensaries, 5 homes for the aged

and 4 leprosaria. A social service school has just sent its first young alumnae out to the countryside. Waifs from the slums of Seoul and Pusan are being educated. Still in the planning stage and awaiting the assistance of foreign experts, is a system of cooperatives for artisans, fishermen, industrial workers and farmers.

In her preoccupation with social questions the Korean Church is living up to her responsibilities in the modern world. There is no other way, remarks Bishop Ro, to inject "the purely spiritual side of religion into daily life."

The Communes Falter

For the past year Peking has been flooding South and Southeast Asia with propaganda about Red China's "great leap forward" in food production. Recently, however, free Asia has had reason to doubt that the Marxist approach to agriculture really spells salvation for the Asian farmer.

Two weeks ago Peking's *People's Daily*, the official mouthpiece of the

regime, smoothly announced that production goals will not measure up to expectations in 1959. The reasons: the perennial floods which have been the bane of Chinese rulers for thousands of years and bottlenecks in the commune system which was to have solved Red China's food-production problem.

Close on the heels of this admission of defeat came the report of an Indian delegation just returned from a visit to Red China. The delegates, sent to study farming and irrigation projects, were impressed by some of the "improved methods" now being used by the Chinese. They were not convinced, however, that Peking had achieved anything like a "great leap forward."

It is, of course, much too early to judge conclusively the effectiveness of Red China's commune system. The report of the Indian mission, however, may have a sobering effect in Asia where many are inclined to take Communist Chinese boasts at their face value. Red China has not yet proved itself and its commune system to be "the wave of the future."

Reflections on American Democracy

AS ONE of those exposed to the American experience, I have been impressed by the continuing dynamism of the people of this country. This organic dynamism has been a controlling factor in American life from the time of the Pilgrim Fathers to that of the westward trek of the pioneers. To it is owed this nation's transformation from an isolated land mass into a world power. This dynamism has never been smothered; nor has it wavered in the face of crises—the "ordeal of the Union," the depression, World Wars I and II, and now the current Cold War struggle.

This dynamism is organic because it is rooted in the democratic tradition. It is one of the more surprising historical developments that out of the amalgam of peoples and the admixture of religious, economic and social attitudes in this country, there have emerged what are now known as liberal principles. These liberal principles with their strong religious base have been the source of the strength of America in its ascendancy as a world power.

As a world power, America may find it desirable to remind itself that there are two comple-

mentary aspects of democracy that it can implement if it expects to triumph over all forms of totalitarianism, including the new one—communism. America must remember that its constitutional government, with its emphasis on individual rights, limited governmental powers, civil liberties, the rule of law and the protection of freedom and property, must be maintained in order to assure expression of the people's will. Secondly, it must remember that the egalitarian aspect of democracy is based on the rule of the majority and that this rule presupposes the creation of a favorable climate under which Americans can improve themselves materially, regardless of origin, color or creed.

Let me state that this distinction of these two facets of American democracy is not original with me. However, these two aspects of America are of the utmost concern to me. As a Filipino, I find it difficult to understand the apparent American reluctance to pay more attention to the problems and aspirations of Asian peoples. The full implementation of these two aspects of U. S. democracy and their adoption by other countries—especially by the independent but underdeveloped nations in Asia and Africa—are vital to the preservation of those humanistic values that give democracy its meaning and its strength in any age.

CARLOS P. ROMULO

DR. ROMULO, Ambassador of the Philippines to the United States, takes the occasion of AMERICA's Fiftieth Anniversary to communicate some thoughts of interest to all friends of democracy.

Washington Front

By His Own Hand, 'Tis Said

IN 40 years in public life a man can make many enemies. Lewis Strauss, who served his Government man and boy, had his share. Moreover, in the controversial post of chairman of the Atomic Energy Commission, he had taken controversial positions on the Dixon-Yates contract, the Oppenheimer case and the nuclear test ban.

Still, he had, when he was nominated for the post of Secretary of Commerce last November, a number of things going for him. In the first place, the Senate is a stalwart collection of tradition-worshippers, and tradition says that a President's choices for his Cabinet are to be indulged. In addition, this Senate, under the moderate leadership of Lyndon Johnson of Texas, has minimally heckled the White House. And Sen. Clinton Anderson of New Mexico, Mr. Strauss' chief foe, is not a member whose word is law to admiring brethren.

But Washington witnessed the complete breakdown of the official amenities on the night of June 25, not to speak of some dramatic emergency measures aimed at corraling wandering Republicans who were surprised in the West by the vote. The reason for the failure, it seems, lay not in Mr. Strauss' record, but in his personality. There is evidence, in fact, that it was not Mr.

Strauss' old enemies, but his new ones who did him in.

There was no question about Mr. Strauss' competence. And just the way he pressed his own case showed him to be exceptionally energetic and painstaking. He viewed his official past with a complacency that hardly endeared him. Mr. Strauss' insistence on rebutting all witnesses as they came nettled Senators. Reporters covering the story were astonished to receive calls from the Secretary-designate himself protesting the omission or play of certain facts in the testimony. The eminently fair-minded Sen. A. S. Mike Monroney of Oklahoma was one of those who had no particular feelings about Mr. Strauss, but ended up leading the fight against him. "Why," he complained, "couldn't he say on some of these points, 'I was busy and I'm sorry'?" No—he always had to be right." And Mr. Strauss almost from the beginning assumed a martyr's air. Certainly it is not easy for a man to hear his motives impugned or his testimony questioned, but Mr. Strauss' sighs and near-tears were not called for at every query. But what finally tore it, apparently, was Mr. Strauss' contempt for Congress. Despite his almost obsequious attitude toward the committee members, answer after answer revealed that he felt that what was going on in the Executive Department, or at least his corner of it, was none of Capitol Hill's business.

What Mr. Strauss was finally indicted for on that dramatic and suspenseful Thursday night was what Shakespeare has called "the insolence of office."

MARY MCGRORY

On All Horizons

INTERRACIAL CONFERENCE. Plans for associating the 35 Catholic Interracial Councils, now operating in 35 cities, were made by CIC delegates at a meeting in St. Louis, June 12-14. The new association would be called the National Catholic Conference on Interracial Justice.

ON SIDEWALKS. 14 lay speakers (men and women) and 26 seminarians, members of the New York Evidence Guild, will give two-hour talks and question-periods about Catholic beliefs on six New York street corners each week June 15 - Sept. 6.

CLERICAL KNIGHT. Archbishop James Duhig of Melbourne has been knighted by Queen Elizabeth of England. The prelate, who in 1905 was the youngest Catholic bishop in the world, is the first Catholic cleric of Australia to be so honored.

SOVIET ATHEISM. Moscow Radio recently announced the launching (September) of a new monthly intended primarily for organizers of atheistic courses in the USSR. *Science and Religion*, as the new publication will be called, will stress Soviet scientific achievements. "The magazine will also publish articles criticizing religious ideology and recording the victory over religious remnants" that survive.

PARISH MANUAL. *Our Parish Prays and Sings* is a 160-page booklet designed to facilitate observance of the 1958 decree of the Sacred Congregation of Rites on participation of the faithful in the Mass (Liturgical Press, Collegeville, Minn. Single copy: 30c; in lots of 167 or more: 22½c).

DIOCESAN STATISTICS. Based on 1959 National Catholic Directory statistics, the diocese of Lafayette, La., now

has the highest percentage of Catholic population in the U. S.—61 per cent. The Lafayette diocese counts 358,173 Catholics in a total population of 584,400, just nosing out the diocese of Providence, R. I., (507,238 Catholics in a total population of 828,000).

HEROINE. Miss Shirley O'Neill, who won national attention last May 7 by risking death to aid a classmate being attacked by a killer shark, has not only been given the Carnegie Medal but has been sent a medal of Pope John XXIII by the Apostolic Delegate to the United States. Archbishop Vagnozzi described her action as a "sterling example of Catholic faith and courage."

MISSION STUDIES. This year the summer courses of Fordham University's Institute of Mission Studies will run from July 6-24. Three courses will be offered (2 for credit). Classes will be held both morning and afternoon. Write The Institute of Mission Studies, Fordham Univ., New York 58, N. Y.

L.C.M.

Editorials

"We Hold These Truths..."

ST. JOHN'S COLLEGE in Minnesota was favored recently with one of the more brilliant and provocative commencement addresses delivered on an American campus this year (see *State of the Question*, p. 492). The speaker, John Cogley, urged U. S. Catholics to engage themselves fully in the liberal society of which they are a growing part.

With Mr. Cogley's recommendation that Catholics enter the democratic dialog on its own terms we heartily concur. But we do have a question—one which Catholics and all members of the liberal society should ask themselves. What is the democratic dialog intended to achieve? In our answer to this question we find ourselves differing from Mr. Cogley, not in substance, but in emphasis and degree.

That we Americans are a religiously divided community is plain. But if we are a civil society, it is not because of our differences, but because of the bonds that unite us. These bonds would seem to include more than the democratic process and a common secular culture. As John Courtney Murray, S.J., pointed out in the essay quoted by Mr. Cogley in his commencement address, civil society supposes a consensus which is "an ensemble of substantive truths."

Americans have always agreed on many of the fundamental principles and institutions regulating social life. The reason is that most Americans have not differed radically on the idea of human nature which underlies our institutions. For generations, indeed, they frankly expressed their basic unity of belief in terms of a transcendent moral law. As Alexis de Tocqueville said in 1835, "Each sect [in the United States] adores the Deity in its own peculiar manner, but all sects preach the same moral law in the name of God."

No one could repeat those words with the same as-

surance today. Yet there is still a large measure of consensus on a body of moral truth. Mr. Cogley himself, commenting on a dictum of Justice Frankfurter's, remarked in the April 17 issue of *Commonweal*: "Most of us have felt secure in the knowledge that our rights and liberties as Americans were not subject to popular whim, fancy, or prejudice, but to certain truths about man and society."

To which we say Amen. But these truths, in order to be effective supports of human rights, must be understood and firmly believed by the greater part of the people. True, the American *state* enforces no official orthodoxy in philosophy or theology. It does not follow, however, that American *society* rests on no common convictions about what human beings are or what institutions help them to live in a truly human way. The liberal society in America, divided in religion though it is, has a more solid foundation than the mere agreement to disagree peacefully and pursues some higher end than maximum liberty of choice for all individuals.

Not all Americans will agree that man exists to serve God, nor is it the business of the state to make them agree. But few Americans will deny that the state exists to serve man. The political organization of society is framed to satisfy human needs which cannot otherwise be met. The function of the democratic process is to translate these needs into a series of social goals and to design public policies to realize them. Does this not suggest the purpose of the democratic dialog? It is through the orderly argument of the dialog that we strive to arrive at rational agreement on those human values for the sake of which the liberal society and the democratic state exist. But that is to say that the democratic dialog must aim ultimately at the reinstitution of a public philosophy.

Private Revelations and Prudence

EARLY in the 12th century St. Norbert declared that he *knew* by revelation that Antichrist would appear in his generation. This dire forecast was not fulfilled. Neither were the expectations of St. Vincent Ferrer, who spent the last 21 years of his life (1398-1419) announcing that the Last Judgment was *at hand* in the everyday sense of the word.

Ecstatics and mystics, whether authentic, deluded or deceiving, have been perturbing the faithful with threats of impending doom since the beginning of the Church. In the 13th century St. Bonaventure complained of hearing to "satiety" prophecies about the ills of the Church and the imminent end of the world. Dur-

ing the 16th century Italy endured a regular epidemic of such predictions, emanating from wandering religious and hermits. So far, the 20th century too has had its full share of dour eschatologists who appeal to private revelation in support of their theses of onrushing disaster.

What attitude should Catholics assume regarding such prophecies? Since they are at best no more than a kind of private revelation, our attitude should reflect the cautious prudence with which the Church itself assays the credibility of all such divine communications. These sensible norms are reviewed in an article in our current issue ("What of Lucy's Claims?"), but

the matter is sufficiently timely to warrant editorial reinforcement.

►There is only one kind of religious revelation to which we *must* give our belief. This is the public revelation that is contained in the Scriptures and Tradition: it has one guardian and interpreter, the Church.

►One may not—in fact, *cannot*—make an act of divine faith in private revelations, even when they are apparently supported by miracles. Such revelations have no more value than the human testimony of the person who professes to receive them.

►Even when the Church “approves” a private revelation, the approval is essentially negative. It means that the purported revelation contains nothing contrary to faith or morals, and that it may be published for the edification of souls. Approval never means that a revelation partakes of infallibility; never does it give what is merely probable or “worthy of pious belief” the status of objective certainty.

In practice it is prudent to greet all supposed revelations with a healthy skepticism. Even after the seer has withstood the cold scrutiny of Church authorities and

theologians, we should measure the firmness of a favorable judgment by the weight of the available evidence. Such an assent of the mind is a free act, issuing in a probable opinion or pious belief. To be blunt and perhaps oversimple, the faithful accept private revelations at their own risk.

Preachers and writers who undertake to guide and instruct the Catholic fold should be constantly aware of the limited and sometimes dubious value of private revelations. Unhappily, they do not always show this caution. There are always some homiletic Cassandras who heighten the impact of their sermons by crying up Antichrist. Sometimes indiscreet writers encourage a silly tabloid Catholicism by sounding the apocalyptic trumpet every time a visionary falls into ecstasy. Such sensationalism brings the Church into discredit among unbelievers. Such callow credulity also excites and unduly disturbs the segment of the faithful who lack sound and balanced judgment. Worst of all, perhaps, millions of simple folk are led to go seeking signs and wonders when they ought to be growing in the love of God and neighbor.

The Public Interest in Steel

AT THE President's press conference on June 17, Raymond P. Brandt of the St. Louis *Post-Dispatch* asked whether, in view of the “self-serving” and contradictory statistics being issued by steel management and labor, there was any way the Government might assemble impartial figures and make them available to the public. Mr. Eisenhower commended the reporter for his “most intelligent question” and promised to have it studied. As the public knows, however, nothing came of this development because the Labor Department and other administrative agencies quickly rejected the idea. They pointed out that publication of a fact sheet, which would very likely puncture arguments on both sides, would constitute the very governmental interference with the negotiations which the President has repeatedly said he would avoid.

This incident is recalled because it emphasizes the plight both of reporters covering the negotiations and editorial writers assigned to comment on them. Without access to figures that are not readily available, they find it practically impossible to check the conflicting claims. The industry, for instance, argues that its wage costs have risen so high that foreign steel companies are successfully competing in the U. S. market. It mentions such facts as a 16-per-cent increase in steel imports during the first three-quarters of 1958 and a 50-per-cent cut in U. S. exports. The union counters by asserting that foreign hourly-wage rates are deceiving, and that when wage costs per ton of steel are considered, the difference between U. S. and foreign producers isn't as great as it seems. They note that in 1958 imports were only 3.1 per cent of U. S. production.

What is the editorial writer to conclude from all this? What is he to conclude from similarly conflicting claims on wages, profits and productivity? Above all, how is

he to estimate the industry's argument that it cannot grant a wage increase without an increase in prices? If in such circumstances the Government cannot issue an objective fact sheet, not merely the press but people generally are deprived of the means of making a judgment. Should a strike occur, nobody will know where to place the blame.

This situation has more than ordinary significance in the case of the steel negotiations, since the President himself has on several occasions linked the settlement in steel to the national fight against inflation. This means that the public is deeply involved in the bargaining. The steel companies themselves concede this, since their first argument against a wage increase is its alleged inflationary potential. Isn't the public entitled, then, to know the facts in dispute? And how can the Administration pretend to be consistent when, on the one hand, it demands a non-inflationary steel settlement, and, on the other, makes it impossible to bring an informed public opinion to bear on such a settlement?

Sifting the figures as best we can, we remain persuaded that the steelworkers have fared very well over the past two decades, and that the companies and their stockholders have fared even better. Excluding fringe benefits, average hourly earnings have jumped 259 per cent since 1940. Over the same period, dividends on a share of U. S. Steel stock have soared 350 per cent. In 1940, a share of U. S. Steel sold for \$54. The market value of the six shares into which the one has since been split is today about \$600—an increase in the stockholders' equity of more than 1,000 per cent. Such facts support the opinion that steel wage rates might well be stabilized for a year and steel prices cut. A more anti-inflationary gesture can scarcely be imagined.

Latin America Today

Most Rev. Manuel Larraín

IS IT AN EXAGGERATION to say that today, in the middle of the 20th century, the United States is just beginning to discover Latin America? No, this not an exaggeration. The typical North American has but few, and these very general, notions about Latin America. He knows, for instance, some of its picturesque but accidental traits and a bit about the folklore of certain sections of that continent. But of its historic reality, its inner dynamism, its aspirations, he is totally ignorant.

To say this is not to criticize North Americans, much less to accuse them. It is merely to point to a fact, which must then be explained. The principal explanation is that it is not easy to find a common denominator for all of Latin America. If, because of its common history of discovery, exploration and evangelization, its common language and certain common traits in its peoples, we can call the whole continent Latin America, we can at the same time speak of *several* Latin Americas, each with a different climate, a different historical background and peoples of as many temperaments as they represent varying mixtures of Indian, European and African races.

LAND OF CONTRASTS

It is not always appreciated how immense are the distances in our continent and how radical are its contrasts. Great wealth is often found side by side with the most abject poverty; the most refined culture amid widespread illiteracy; tropical heat not far from icy cold, dreary tracts of prairie; and modern cities built at dizzy mountain heights. All this results in what a Chilean author has termed "a mad topography." Moreover, in countries with truly edifying reserves of Catholic faith one sometimes finds a dearth of priestly vocations. And one could go on thus indefinitely pointing out the paradoxes and contrasts of Latin America, to explain why outsiders know so little about us.

None the less, Latin America has a crucial role to play in the future of the world and of the Church. I will go even further and say that the Western world's very survival depends on how fully it can integrate Latin America into its common life.

No sociologist who examines philosophically the future of our world can fail to see the growing political importance of the earth's dark-skinned peoples. Afro-Asian solidarity is an undeniable fact today; this fact

has incalculable consequences. Europe and North America must realize that the less fair-skinned people of Latin America have also inherited Western culture; that Latin America has the fastest growing population in the world; that it stands on the threshold of rapid industrial expansion and is struggling with scarcely realized social changes; that it can offer, thanks to its historical development and the surging dynamism of its young races, a mighty contribution to the future of humanity.

Three facts about Latin America are worth emphasizing here. First, its population is growing—doubling itself every 32 years. By 1980 Latin America will have more than 300 million inhabitants and, by the turn of the century, something like 450 million. I shall not now detail the economic and social consequences of this astonishing growth. I merely insist that Latin America is fully aware of both its strength and its weakness. It realizes that while other continents come to it for the raw materials that give them well-being and a high standard of living, it itself remains an underdeveloped continent. Hence Latin America feels frustrated and weak. Who can express, adequately and concretely, that double realization? Latent in it is a terrible threat—and a splendid potentiality for good.

The second important fact about Latin America is that it simply has to achieve greater unity. Proposals to set up a common market have been made and received with enthusiasm. Each year sees an increase in cultural, artistic and literary contacts among us. Many of our national universities are truly pan-American, for their student bodies are genuinely international. This tendency toward unity has been furthered by the great international organizations born after World War II. Unesco has its literacy program operating in Latin America; there is a Latin American Economic Council (CEPAL), etc. Over and over the question is asked: who will provide a principle of spiritual unity for all these people, scattered yet seeking unity with ever more conscious desire?

A third fact—distinct from the first two but intimately connected with them—is the Latin American personality with its specific virtues. I mention only three: its spirit of sacrifice, its inborn sense of justice and its fraternal solidarity.

The rugged life of the peoples of Latin America makes sacrifice and effort a normal part of their existence. By nature mild and kind-hearted, they are, however, quick to react to any injustice. Loyal to their neighbors, they have more than their share of a sense of community.

It is, then, precisely because of these three facts that

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Latin America can readily sympathize with world-wide problems and—what is more important—shoulder a preponderant role in helping to solve them.

The past 25 years have seen radical changes in Latin America. Almost totally rural in structure a generation ago, it has abruptly been urbanized and industrialized. This has resulted in a new-found fluidity on several levels: geographical, in that great numbers of its rural population have moved to the cities; professional, in that its citizens have taken up new and widely varied careers; and social, in that they shift about quickly from one class to another.

CHILLING ALTERNATIVES

These changes are now compelling Latin America to face up—not only to her own problems, but to world-wide problems as well. We must stress, however, that in Latin America Catholicism is still one of the basic realities of life. This is not the place to study the Church's inner vitality on this continent, but only to point out that she is equipped to cope with these various problems of Latin America and, by resolving them, to contribute to the defense and strengthening of Western culture.

However, as the Abbé Houtard has warned, all these aforementioned social changes could be "factors in the disintegration of Catholicism in Latin America." If such a disintegration were to take place, Latin America would not carry out the role that should be hers in Western civilization, but would join the camp of materialistic and godless forces.

There exists today, therefore, a genuine urgency that Latin America be revitalized. God has given her great spiritual qualities; He has blessed her with a deep faith that can enable her to overcome the serious obstacles she is encountering; He has given her, as one of her strongest assets, a warm and familiar devotion to the Blessed Virgin; He has brought forth a clergy which, though few in number, fulfills its arduous calling to the edification of all. These virtues, however, must be developed both in depth and extension. The day when Latin America acquires a vigorous missionary spirit to infuse Christian thinking into every stratum of society; when she finds a richer, ampler faith to supply the dynamism she needs in so fast-growing a continent; when she participates more actively in the affairs of the growing world and growing Church, and discovers that double sense of spiritual and temporary community—on that day Latin American Catholicism will have the force to Christianize all her social structures on all the levels of her abundant life. Booming industrialization, soaring population increases and her inevitable progress toward economic and political unity demand that all these Christian objectives be achieved—and without delay.

A pastoral renewal of this sort will make it possible for Latin America to fulfill its mission in building a more just, more harmonious, more human tomorrow. It is supremely important both for the Church in Latin America and for Catholics the world over to realize the urgency of this spiritual renaissance in Latin America.

When, in the encyclical *Fidei Donum* (1957), Pope

Pius XII called the attention of all Christians to the problems of Africa, he pointed also to the needs of Latin America. He did so because, as one commentator has observed, "if a non-Christianized Africa would be an attempt come to nothing, Latin America on the other hand is one-third of the Church in danger of being lost."

In the world of today and of tomorrow Latin America has a decisive part to play. Its hour is striking in the bell-tower of history. All the more need, then, that Latin America be true to its Catholic vocation. Latin Americans are assuredly called on to help her, but so too are Catholics everywhere.

Therefore, it is in the light of the vision of the Church and of a world yet to be born that we must conceive Latin America's problems and understand her mission in the 20th century. The Catholics of the United States, looking with love to their Church, must turn their eyes to us and realize that they have duties toward their sister continent. Latin American Catholicism is in great need of that sympathetic understanding and, conversely, U. S. Catholicism needs an ever closer union with us. May God enable us to read aright the signs of the times.

Editorial in Charcoal

These few lines are written to introduce the work of a young cartoonist named Tom Engelhardt. We like the style of this Oxford-trained St. Louisan, and we hope our readers will like it, too. This is AMERICA's first venture into the world of editorial cartooning. We propose to bring you a "Tom Eng" cartoon once a month.



The Iceman Cometh

What of Lucy's Claims?

Francis L. Filas, S. J.

THE *Denver Register* in its issue of May 24 carried an extensive report of statements attributed to Sister Lucy, the survivor of the "Fatima Trio." The source and channel of this material was Fr. Agustin Fuentes, Roman postulator for the beatification causes of Jacinta and Francisco, the other two children of Fatima.

In essence, Lucy's statements were:

1. "The Blessed Virgin is very sad because no one heeds her message; neither the good nor the bad."

2. "God is going to punish the world, and very soon. [In 1960] the chastisement of heaven will come, and it will be very great."

3. "Many nations will disappear from the face of the earth, and Russia will be the instrument of chastisement unless all of us, by prayer and sacrifice, obtain the conversion of that poor nation."

Are we living in the last epoch of the world? "Our Lady did not tell Lucy that openly," Fr. Fuentes recalled, "but she gave her to understand this in three ways: first, because she said that we are going through a decisive battle, at the end of which we will be either of God or of the evil one. . . . Second, because our Lady said to Lucy: 'The last means that God will give to the world for its salvation are the Holy Rosary and my Immaculate Heart.'" [Fr. Fuentes interpreted "last means" to indicate there will be no others.] "Third, because whenever our Lord in His providence determines to chastise the world, He first uses every means to save us, and when He sees we have not made use of them, He gives us the last anchor of salvation, His Mother."

IMPACT ON CATHOLICS

As a priest engaged in teaching college youth, in lecturing to adults, and in giving retreats to women religious, laymen and laywomen, and high school students, I have seen reactions of what can only be called paralyzing terror on the part of good Catholics who have been told these words of Lucy. (The *Register* article reports what she had said in the interview with Father Fuentes in early 1958.) The publicity given to Lucy has usually consisted in the bare recital of her words, with the interpretations of individual writers as to their meaning. One seems forced to believe that

FR. FILAS, S.J., associate professor of theology at Loyola University, Chicago, recently published *The Parables of Jesus* (Macmillan, \$3.75). He is also widely known for his lectures on the Shroud of Turin.

Lucy has not been misquoted, for the same message has been repeatedly ascribed to her with little or no deviation and certainly with no later repudiation.

With all due respect to the good will and sincerity of Sister Lucy, is it not high time that something should be said in the Catholic press as to the principles of the Catholic faith that govern all private revelation—and Lucy's claims as well? The essence of being a Catholic might be defined as the willingness to accept the teaching and authority of the Church as an organization founded by Jesus Christ and miraculously kept in existence in order to interpret and preserve for us Christ's teaching in matters of faith and morality. This means that only the Church's teaching and authority bind us in these fields. Public revelation ceased with the death of the last apostle. In other words, everything necessary for salvation is contained in the public deposit of faith, which has been confided *solely* to the Church for interpretation.

PRIVATE REVELATIONS AND FAITH

While it has certainly been praiseworthy to promulgate the message of Fatima, one wonders whether certain writers and magazine editors have kept in mind the approved teaching of Catholic theologians concerning private revelations. Lest I seem to be making out my own favorable case, this quotation from Tanqueray's *Spiritual Life* can be brought forward as an example of a conservative and safe outlook:

Private revelations . . . do not form a part of Catholic faith. . . . Hence, there is no obligation for the faithful to believe them. Even when the Church approves them, she does not make them the object of Catholic faith, but, as Benedict XIV states, she simply *permits* them to be published for the instruction and the edification of the faithful. The assent to be given them is not, therefore, an act of Catholic faith, but one of human faith, based upon the fact that these revelations are probable and worthy of credence. (*Spiritual Life*, 1490)

The Church has definitely approved the revelations of our Lady at Fatima, certainly in a general sense. That sense would be the encouragement of true devotion to our Lady, a spirit of reparation to the Sacred Heart of Jesus and the Immaculate Heart of Mary for the sins of the world, and the more fervent performance of the duties of one's state of life in a spirit of personal penance and general reparation. But in the case of Sister Lucy, are we to consider her as some

sort of infallible pipe-line to the Blessed Virgin and to the eternally inscrutable counsels of God? What happens to belief in the infallible *magisterium* of the Catholic Church if the claims of an individual, even of a woman as sincere and as holy as Sister Lucy, are treated as the word of God?

Tanquerey mentions the many ways in which private revelations can be misunderstood: the uniting of human activity with supernatural activity, the incorporation of prejudices and theological systems of spiritual directors, historical errors, and alterations by the secretaries in their accounts. Above all else, he adds, no private revelation can be considered genuine that is contrary to Catholic teaching on faith and morality. Therefore, any revelation that pretends to solve a problem considered a mystery by theologians (or, even more, considered a mystery by the Church) is definitely to be regarded as suspect.

THE CHURCH AND THE END OF THE WORLD

I venture to suggest that any claim of the wishes of the Blessed Virgin (and therefore of the wishes of God) should be interpreted only according to the official teaching of the Church. That the end of the world is at hand has been a favorite subject of many preachers—even great saints!—in the past. It seems that even the early Christian community thought it would come within the first Christian century. None the less, it has not come, and it is to be considered among the great secrets reserved to the infinite mind and infinitely loving providence of God. Jesus was asked repeatedly by His disciples for the answer; He refused to give it, except in such general prophetic terms that no time limit can prudently be deduced from His words. If Jesus, then, in the official public revelation expressed in Scripture and Tradition refused to give the answer, it hardly seems likely that a 20th-century mystic can present such evidence. One wonders, too, why the Church is officially preparing for an ecumenical council in 1961, with the implicit plans for a centuries-long future expansion of the Church, if "the end" has been assured!

Lucy has also had the statement attributed to her (in a reference I am at the moment unable to locate) that most of the human race will be lost. If this claim is correctly reported, it, too, ought to be classified with the subjects of mystery whose answers have not been given us. The apostles asked Jesus how many were saved. The prevalent Jewish notion in our Lord's times was that most people were damned. The notable fact is that Jesus always refused to give the answer to his curious disciples. In so many words, He told them it was none of their business, that it was something reserved to God. Here, certainly, is another mystery so far as the official and public deposit of faith is concerned.

Someone may argue that my statements of this sort militate against true devotion to Mary, or against the acceptance of the apparitions at Fatima. The answer is that I profess a devotion to Mary and love for her which I wish could be second to none, so that she would receive the honor she deserves. None the less,

truth must always be one's first consideration. The teachings and the authority of the Catholic Church represent the essentials of religious truth as God has given it to us. The Church in its *magisterium* has been far from emphasizing divine chastisements; instead, it has been encouraging trust in the love and care of an all-loving God, whose punishments are indeed manifestations of His love, but who, none the less, does not work by means of dire, vague predictions that tend to stifle all initiative and planning for the future.

The apparitions at Fatima are to be accepted against the background and in the spirit of official Catholic teaching. Therefore, I cannot believe that Mary is displeased because the "good" do not "heed her message." Her message can only be the love of God, obedience to His will and obedience to the Church He has put into the world. If people are "good," then, I should think, they are pleasing to God; how, then, can they be displeasing to Mary?

Moreover, holiness consists of the one thing necessary: the love of God in one's heart, manifested in the attempt to carry out His will. It seems incongruous that those who faithfully follow God's law and the ordinances of God's Church would be described as displeasing to the Mother of God.

Confusion can be caused by statements like this, because one wonders where the line is to be drawn with regard to the Church's approval of the apparitions at Fatima. Does the approval of what happened *then*, mean that Sister Lucy must be believed *now*?—in the sense of being a divine oracle?

Modern Catholic scripture scholars, working with the permission and encouragement of the official *magisterium*, teach that God is not wont to give prophecy in Scripture with full details of time and place. If, then, the official teaching in Scripture does not give us full minutiae about God's plans for the future, are we to expect such information from a private revelation?

These are some of the thoughts that have been raised in my mind because of the questions brought forward by the faithful and because of serious discussion with many a learned and sincere (and, to my mind, holy) clergyman. If they by any chance go counter to official policy of the



Church, I would be the first to repudiate them; but in the absence of such evidence, I am taking advantage of the liberty of a son of the Church to present them charitably, frankly and prayerfully—for the peace of conscience of worried Catholics, for God's glory and for the honor of the Immaculate Heart of His Mother.

State of the Question

THE CATHOLIC AND THE LIBERAL SOCIETY

One fine day early in June, at the commencement exercises of St. John's College, Collegeville, Minn., John Cogley gave the following address to the graduates. Mr. Cogley is employed as a consultant for The Fund for the Republic. Omitting only a few introductory remarks, we go at once to Mr. Cogley's definition of terms.

LET'S TAKE the first part of the title, "The Catholic." I suppose that all of you know what a Catholic is. From time to time, I must admit, it has been rudely suggested to me that I don't—but then one should never take one's fan mail too seriously.

A theologian would give us one definition of what it is to be a Catholic; a sociologist or historian might give us another. For our purposes it is enough to say that I am talking about one who feels bound in mind and conscience to assent to the Church's teachings and to obey the Church's laws.

This means, of course, that the Catholic is one who has accepted belief in one true Church; one who believes that this Church speaks on matters of faith and morals with God-given authority. Let me put it in negative terms. A Catholic does not believe that one religion is as good—or as bad—as another. He does not believe that picking a religion, like picking a wife, is a private matter—and that about all one can say about it is that some people sure have odd tastes.

To bring the negations closer to the theme of our discussion, a Catholic does not believe that man is a law unto himself. He has tremendous respect for the individual conscience but believes that man's conscience must be related to an *objective* moral order. A Catholic does not believe that where morals are concerned, political authority is enough. The words on a sign outside a movie house in New York not long ago: "The Supreme Court says you may see it!" are not enough for the Catholic.

What do I mean by "The Liberal Society?" I am thinking of the society in which we all live; where we are all equal before the law, Protestants, Catholics, Jews and non-believers; the society which permits maximum liberty of

choice for its citizens; the society where Church and State are kept separate; where the press is free to print anything it likes within the legal bounds of libel and obscenity; where protection against any governmental infringement of personal liberty is assured by the Constitution; where no one speaking with the authority of the State is empowered to define the truth, declare an orthodoxy in philosophy and theology, or say: "You *must* believe this and disbelieve that or you are anathema."

I am thinking of the capitalist-oriented society which finds no inconsistency in honoring the Socialist Norman Thomas as an elder statesman. I am thinking of our largely believing society which would not dream of denying the soapbox to an atheist ranter. I am thinking of the society which honors the principles stated in the Bill of Rights, including, by the way, the Fifth Amendment; which believes that differences of opinion can be resolved not by the fiat of authority but by rational debate; the society which, in the last analysis, can agree only on the proposition that its members disagree, and disagree strongly, on questions that matter most in life.

Freedom and the Liberal

I don't think I have to go on. You know what the liberal—or free—society is. You have lived in one all your lives.

The liberal society lays its central emphasis on *freedom*. As Fr. John Courtney Murray put it in his famous lecture on Literature and Censorship, "We have constitutionally decided that [where freedom clashes with other values] the presumption is in favor of freedom. . . . The advocate of constraint must make a convincing argument for its necessity or utility in the particular case."

Millions of us believe in certain ab-

solute values and objective truths, but the liberal state does not underwrite our beliefs. The state protects, and society encourages, freedom of speech—which may be used to affirm or to question the very existence of God, to take an extreme example. The state does not put its *imprimatur* on any individual's or any group's definition of the good, the true and the beautiful.

In the liberal society the temporal and the spiritual are kept rigidly distinct. The autonomy of each in its own sphere is recognized, at least in our laws. From the beginning of the Christian era, fixing the proper relation between Church and State has been full of difficulties. "Render unto Caesar what is Caesar's and to God what is God's." But what is Caesar's? There never has been a time when this question was easy to answer. Certainly we in the liberal society have not completely solved the problem. Difficulties remain and probably will remain until the end of time.

But we have accomplished something remarkable in our acceptance of religious liberty as a civil right. Both Church and State are free from entangling alliances. Neither dominates the other. The State is not committed to any particular religious system or ecclesiastical organization. The Church, insofar as it is possible, exercises complete independence in its own sphere. Like the Apostles themselves, its spokesmen have to rely not on princely power but on simple persuasion.

The basis of unity in the liberal society—and there must be *some* source of unity or we could not continue to exist as a society—is almost shockingly tenuous. Whatever our unspoken consensus, actually we can agree explicitly only on the secondary aspects of life. Ask one of the really important questions—Who is God? What is man? What is the meaning of history?—and a babel of voices cries out different answers. The unity we have is founded, primarily, on a common acceptance of a political process, the famous democratic method, and a common participation in the *secular* culture. Is this enough? I don't know if it could be defended in the abstract. I doubt that it could. I suspect that if one were to describe the liberal society to a group of medieval philosophers, they would say flatly that no society could hang together on such a

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slender thread of unity. But experience in this case must triumph over theory. For we are holding together, more cohesively than many societies which share much more history, tradition and belief than we do. We have achieved a general prosperity and a freedom undreamed of by our ancestors.

Now the liberal society did not just happen. True, it is without official doctrine or dogma or even an orthodox understanding of itself. In the literal sense there is no "ism" connected with the liberal society. But, for all that, the liberal society is not without its philosophical roots. It is a product of history, and history to a remarkable degree is a product of philosophy.

Birth of the Liberal Society

The liberal society had the most unlikely parentage. It is the child of a strange marriage—the marriage of Western Christian tradition, both in its Catholic and Protestant manifestations, and of the Enlightenment, which Christians who experienced it regarded as the most horrendous attack ever launched against traditional Christian values.

You are all familiar with the Enlightenment. It was at its height when the United States was founded. Its spirit was in the air. If we were asked to fix a point for the beginning of the modern world, we would have to choose the Enlightenment. The Enlightenment of course was not without its doctrines. The French *philosophes* who were its high priests were as dogmatic as any church council. And the doctrines of the Enlightenment were not merely non-Christian, they were aggressively anti-Christian. These doctrines swept across Christian Europe like a wind storm. Many of the intellectuals of the era actually celebrated the "death of God" and what they regarded as the final triumph of man over religious superstition. To men of the time, so sweeping was the success of the new doctrines, it seemed only a matter of time until the Church would be finally buried in the trash heap of history.

Mankind had been declared its own god. As men learned the laws of nature, things would get better and better. Belief in human sin was mere superstition. Man was wholly good and the only real evil in the world was ignorance. But man's capacity to learn was infinite, and the promise for the future, with super-

stitious religion out of the way, had no limits. The world would get better and better and better.

Now all this may seem naive and even absurd today. Today just about everyone would agree that the dogmas of the Enlightenment were illusory. I cannot imagine anyone taking such foolish optimism with any seriousness after our generation's experience with Hitler and Stalin and with the concentration camps of Europe. Today, when scientific annihilation hangs over mankind like a sword, it is not even quaint. It is bitterly ironic.

But such doctrines were taken very seriously indeed at the time. So seriously were they taken that the Church seemed doomed. Papal prestige was at its lowest point. The children of reason flung insults at the Pope, whom they regarded as a hangover from the dark ages. The Pope in turn hurled back his brave anathemas. To the intelligentsia of the day, these anathemas seemed like wounded cries, coming from a doomed creature.

I cannot take the time to recall to your minds all the issues of the Church's struggle with the Enlightenment. It is enough to understand that the coexistence of Catholicism and modernity—the modernity which gave birth to our liberal society—got off to an extremely bad start. The Church was regarded as the enemy of progress, on the one hand,



and many loyal Catholics, on the other, tended to look back nostalgically to the *ancien régime* and to identify it, despite its shortcomings, with Christianity. The "modern," the "progressive," the "advanced" they regarded as a brutal threat to Christian values. The Church they regarded as existing in a state of siege—as indeed it was.

There, I think, was the beginning of the famous "siege mentality" which has characterized so much of Catholicism's encounters with the Liberal Society.

But things change. The Enlighten-

ment, founded as it was on a basic misconception of reality, died a natural death. Yet it left behind it some of modernity's most prized institutions—freedom of the press, freedom of assembly, separation of Church and State, for instance. Here I think is the Church's final victory, for though these institutions were often founded on secularist, antireligious dogmas, they have outlived the dogmas that gave them birth and now actually serve the cause of Christianity. And incidentally, I think it is only fair to say that no group has taken fuller advantage of freedom of the press than American Catholics.

A Sham Battle

Some of the American Founding Fathers, notably Jefferson, identified the Catholic Church with all that was benighted in the Old World. I think the prospect of a United States almost one-fifth Catholic, as it is today, would have scared the living daylights out of Jefferson and some of his confreres. But I also believe that if Jefferson were alive today, he would be honest enough to admit that Catholicism is more adaptable than he thought it could be. Seeing that the nation's Catholics have upheld the principles of the American free society as well as any other group, I think he would be forced to eat some of his harsh words about it.

And, by the same token, I think that some of Jefferson's Catholic contemporaries in the Vatican would find it hard to believe that by 1959 the Church in the "liberal" United States would be flourishing. Again, history has triumphed over bloodless logic.

Nevertheless, for far too many years we have been carrying on a kind of sham battle between some Catholics and some liberals. Both camps, I think, are much too doctrinaire and abstract for their own good. The doctrinaire liberals refuse to recognize the clear fact that our kind of liberalism never has been and is not now a system of dogmas about man and history and the meaning of life. Some Catholics continue to fight the doctrinal battles of the Enlightenment as if they were still relevant. They are not. Those battles have no more relevance to our real situation than the Battle of Hastings. To back up that statement I would like to state two simple facts.

Fact one: Catholics who have had ex-

perience with its benefits are in overwhelming agreement that the liberal tradition of religious tolerance and separation of Church and State have turned out to be good things—good for the State and good for the Church. They have a very pragmatic reason for believing this. Religious tolerance and separation of Church and State work. I do not think all is perfect for Catholicism in the liberal society by any means. But I am certain that when the Cardinals meet in Rome, the Americans among them need not be ashamed of the Church in their country.

I do not care what measurement you use: statistics about membership and reception of the sacraments, parish life, freedom to act, freedom to teach, the state of the religious orders, the standing of the clergy, the educational and charitable efforts—whatever measurement is used, Catholicism as it is found in the liberal society of America need make no apologies. And all this has been accomplished under a system where religious tolerance and the legal principles of separation of Church and State hold sway.

Fact two: Catholicism—though Catholics believe it is the true faith—will continue to exist peacefully and prosperously in the liberal society as one religion among many. In the words of Father Murray, it will be one among four separate “conspiracies.”

It was Father Murray who took the sting out of that word “conspiracy.” In a recent speech, he suggested that its Latin root gives the word the meaning of unison, concord, unanimity of opinion and feeling; literally it means “a breathing together.” Father Murray suggested that it would be unreasonable to expect Protestantism, Catholicism, Judaism and secular humanism, the fourth conspiracy, to “breathe together” on those matters that divide them. But he suggested that, in the interests of the common society and in view of the present world crisis, they might well consider replacing their habitual warfare with something that he called dialog. They might well come together to argue and discuss those things which are their *common* concern and, by argument, to reach rational conclusions. He projected a pluralist society which would not look like ignorant armies clashing by night, as our interfaith squabbles too often suggest, but would present the world with

the image of civility in action—the picture of informed men locked together in rational argument.

When that happens said Father Murray, despite all our differences we may be able to create a genuine unity—the only kind of unity appropriate to a pluralist society like ours, a unity that, in the interests of freedom, does not destroy differences but actually grows out of them—the unity created by men locked in orderly argument.

Problems of Pluralism

We hear much about pluralism these days. The word is having a certain vogue. I think this is due to the fact that we are just beginning to learn what pluralism really means: we are just beginning to face up to the problems it creates. As long as the Catholic and the Jewish bodies in America were comparatively small, uneducated and powerless, pluralism did not mean too much. But as these minority groups have moved out of the immigrant class and assumed their rightful place in society, new problems have been created. Problems have been created for the older Protestant group, which knows that it is losing some of its old power—or at least realizes that it is going to have to share that power with others. This is



not easy. It is never easy to move over and let someone else in.

But the new pluralism is not a problem for Protestants alone. It is also a problem for Catholics. For if *losing* power creates certain problems, learning to use power responsibly creates even more. I think it is fair to say that the greatest problem Catholics have now is how to use the power that is unquestionably theirs.

In my opinion, Catholics should stop acting like a besieged minority cut off from the mainstream of modern life. Our ancient ghetto complex no longer makes sense. The sectarianism of past

years never truly reflected the Catholic attitude toward the world. The notion of the Church as a club always presented a caricature of Catholicism. The idea of the Church as the special property of “our own kind” was always a kind of monstrosity. But, in earlier times, it was understandable. Those times are past. There are no excuses any more for this ridiculous approach to Catholicism.

The time has come for Catholics to take their rightful place in the general society, not, heaven forbid, as a political faction, but as individuals who understand the liberal society, live by its traditions and stand ready to make their unique contribution to its unending dialog. For remember that while it is true that democracy makes discussion possible, it is also true that it is discussion which makes democracy possible.

I would not want to be misunderstood. I am not suggesting any version of what might be thought of as a Catholic fifth column with proselytizing purposes. Some day the world may be won to Catholicism, but that is not the way it will be done. What I am suggesting is that Catholics living in the liberal society of America must make a much greater effort to participate in the democratic dialog of America. I think we have been much too standoffish from the general concerns of the community, have huddled together much too closely, and have been far too clannish for our own good.

I think, for instance, that the time has come for Catholics to forget about picket lines and power plays and letter-writing campaigns. Catholics have a long tradition of respect for intellectual exchange, or dialog: I think the time has come for us to get out in the world and do some exchanging. This means giving up the dubious solace of constantly pointing out how others are wrong and how right we are.

In short, it means getting our feet wet and our hands dirty. It may even mean learning from time to time that we are wrong. It means coming up against the arguments—often the very good arguments—of people who have no taste for Catholicism—often because they do not really understand it. And I would like to say here that it is my experience that public ignorance about Catholicism is disgraceful and nowhere more so than among the cultural elite.

This of course does not speak well for the cultural elite. But I think it speaks even more poorly of us Catholics. For many reasons we have permitted others to shape a most appalling image of the Church—the image of power organization, totalitarian in temper and repressive in spirit.

The Church's Image

A year ago I had something to do with getting together a group of about one hundred leading Protestants, Catholics, Jews and secular humanists, who met in New York for a week-long discussion of Religion and the Free Society. It was a very enlightening experience for all of us and for the Catholics especially. We learned at first hand how widespread was the misunderstanding of the Church. At the very close of the conference one of the participants, a brilliant young English Catholic writer, Norman St. John-Stevas, said what was on the mind of almost every Catholic in the room. I would like to quote him exactly. He said: "This conference gives to American Catholics a solemn warning that, whoever is responsible, the image of the Catholic Church which has been created in the American mind is not an image of the Church of Christ. It is largely an image of a power structure. I remind you, gentlemen, that bricks are not made without straw—and a part of this responsibility, a heavy part, rests with Catholics themselves. . . ." I agreed with Mr. St. John-Stevas, as did every Catholic, priest or layman, who attended the conference.

Where does that leave us? This much I am willing to recommend. I am willing to recommend a reassessment of attitude. I think we should all give serious thought to the proposition that Catholic separatism is no longer justified. It is wasteful, irresponsible, self-defeating. I am ready to recommend a total reorientation of Catholic thinking about our obligation to the liberal society in which we live. I think that you new graduates beginning your careers with the best training the Catholic Church can give its sons must begin to think seriously about how you can play a more active and fruitful role in civic life than the older generation has played, and how the bad habits of separatism and withdrawal can be broken. Often we have been so entranced with the glories of the past, so

beguiled by the possibilities of renaissances and revivals, so infatuated with lost causes, that we have precious little time or enthusiasm for the Christian challenges found in our own times. Sometimes it almost seems as if we are afraid of the present. In any case, we often seem to be retreating from it, in vain desires to restore some romantic past.

The French, as usual, have a word for what I am talking about. The French speak of a man's being *engagé*, engaged, involved. I do not think that we Catholics have been as *involved* in the liberal society as we should be. We share in its fruits sometimes too eagerly. But it does not *engage* us. Often we seem to be standing off from it, regarding it with suspicion—a race of Miniver Cheevers born too late. Sometimes, in a pseudo-pious withdrawal, which is really an abdication of responsibility, we feel virtuous about pointing out the weaknesses of those who are actually grappling with the problems our society faces. We content ourselves with standing in moral judgment on it, as if its problems were not *our* problems, as if *its* failings were not *our own*, as if the challenges confronting *it* were not confronting *us*. A word of caution or condemnation—that has been our typical contribution. As members of the free society, we have talked a great deal about our rights but most of us have not given nearly enough attention to our duties. I think we have grave duties to the society in which we live, and foremost among these duties is intelligent participation in it.

A Christian Enlightenment

Again, I am not urging the formation of Catholic blocs or Catholic pressure groups or Catholic cells within existing secular organizations. To my way of thinking, we have had much too much of that sort of thing already. I am urging the individual participation of individual Catholics in civic and cultural secular efforts.

I ask myself, as many American Catholics have been asking lately, why it is—as all the evidence indicates—that Catholics have not been carrying their fair share of leadership in American life. I know that historic prejudice has something to do with it. Some doors are firmly closed. But I do not believe that explanation will entirely do.

The reason runs deeper. It has something to do with an attitude—an attitude that is part fear, part a feeling of inferiority, part a sense of not really belonging. Publicly, that attitude sometimes expresses itself as anti-intellectualism and sometimes as sheer belligerence; but it is the belligerence of the new boy in the neighborhood—the chip-on-the-shoulder kid. Yet, this is the way the power-image of the Church is created. Sometimes the attitude is publicly expressed by almost total withdrawal from the general concerns of the civic community and retreat into the sectarian counterculture. But, however it manifests itself, the attitude needs changing.

As the younger potential leaders in the liberal society, you Catholic men of St. John's must realize that "out there" no enemy lurks. "Out there" is a society best described as free, which belongs to all of us, Protestants, Catholics, Jews and humanists alike. Its potentialities are limitless.

Jacques Maritain said recently that if a new Christendom ever does arise, it will probably be in the New World. Such a new Christendom, if it comes, will, however, not be the Christendom of old. It will be a Christendom enriched, and I would go so far as to say, purified, by America's experience with freedom. The final irony indeed may be that out of the ashes of the old Enlightenment will arise a new Christian enlightenment.

But if it comes it will come through the grace of God and the methods of free men—free men as we in the liberal society have come to understand that term. It will not be the product of any Constantinian conversion of a single leader or group of leaders. It will arise from persuading the individual free men who collectively make up the free society of America. In human terms, it will not be the fruit of pressure, power-blocs or of anything that even smacks of coercion. Power plays and pressure tactics will never win the soul of America. Anyone who thinks they will simply does not understand the society he lives in. A new Christendom, if it comes, will be the product—humanly speaking—of democratic dialog. And that is not the least reason why Catholics should regard a deeper participation in that dialog as a solemn obligation.

JOHN COGLEY

BOOKS

Christian Leavening of the Cosmos

AMERICAN CATHOLIC CROSSROADS

By Walter J. Ong, S.J. Macmillan. 160p. \$3.50

Fr. Walter Ong is a disciplined scholar, endowed with wide sympathies and an extraordinary range of vision. Forthright and original, he challenges American Catholics to measure up to their high calling as bearers of a divine message to a rapidly changing world.

The author's perspective is literally cosmic. Against the background of a universe in existence for billions of years, and of a human race which emerged some 400,000 years ago, he emphasizes that a divine agency is at work. It is part of the divine plan, whose fullness came to light with the Incarnation, to infuse spiritual life into the order of nature. "Catholic" means "through-the-whole." And the task of Catholics—including American Catholics—is to effect this penetration of the whole temporal order with religiously-inspired knowledge and love.

Fr. Ong develops his reflections in a series of chapters concerned with specific problems of the moment. His discussion of Church-State relations in a pluralistic society is a fresh approach to the subject. These relations are basically, he asserts, of a person-to-person character. The tensions they involve can be fruitfully treated as aspects of a dialog between the "I" and the "Thou." Such a dialog can achieve unity while preserving differences.

The chapter on "Research and American Catholic Education" no doubt will provoke some interesting dialogs. Knowledge, he maintains, is essentially a growing thing. It cannot be transmitted from teacher to student as a "capsule"; rather, the student must receive it as a "germ" subject to indefinite expansion. Teachers must be at the frontiers of research if the educational process is to form, rather than deform, minds.

Behind every man's thought is a philosophy. Fr. Ong's philosophical approach—as distinct from his faultless religious spirit—is not easy to grasp. He is clearly not a disciple of St. Thomas Aquinas in the traditional sense of the word. Aquinas' influence is felt in this book, but equally prominent are the traces of such thinkers as Martin Buber and Pierre Teilhard de Chardin, S.J.

In conformity with his emphasis upon cosmic evolution, the author appears to hold that no philosophical synthesis has a definitive character. Its insights—necessarily limited because emerging in a specific cultural context—are destined, with the course of time and the growth of knowledge, to be incorporated into ever more comprehensive syntheses. Fr. Ong, however, is *not* a philosophical relativist. Whatever questions might be raised about his basic philosophical position, there can be no question that he has written a work of unusual significance. His reputation, already considerable, will be enhanced by the appearance of this volume.

FRANCIS E. McMAHON

Top-flight Reporting

DECADE IN EUROPE

By Barrett McGurn. Dutton. 288p. \$5

At one point in his discussion of France's problems in Algeria, Barrett McGurn refers to the "typical American hesitancy about being controversial, about expressing disturbing political views." Mr. McGurn evidently shares some of these characteristics of his fellow countrymen. For as a newspaper correspondent in Europe and North Africa, his conclusions are sometimes less direct than his vividly reported observations.

This quality is apparent in his discussion of France. Some 25 pages describe the weaknesses and failures of the French Government and people. Then the chapter concludes: "Perhaps it was merely an act of faith, but . . . I believed in the future of a France of ingenuity, humanity and bravery." Such an "act of faith" would be more convincing if more examples of these admirable French qualities had been cited.

Mr. McGurn also seems to possess a skill which is perhaps less peculiarly American than journalistic: a real ability to generalize both widely and deeply from necessarily scanty observation. He displays this valuable talent best in his pages on the Soviet Union. There he spent a three-month assignment, "a coveted opportunity to study the Soviet threat at its source." Hope for the West, he reports, exists because its friends are "everywhere, behind the curtain in the satellites, among the intellectuals

and youth of the Soviet Union, perhaps even among wiser Russian nationalists in the Soviet Communist upper reaches." This is an act of hope to which all of us would dearly love to assent.

Mr. McGurn is a top-flight reporter. *Decade in Europe* contains vivid word drawings of African and European scenes, colorful character sketches of newsworthy leaders. But the difficult task of analysis and interpretation has been somewhat slighted.

H. L. ROFINOT

More Biography Briefers

MADAME DE LAFAYETTE, by Constance Wright (Holt. 280p. \$4.50). The subject of this biography was built of such stuff as patriots' wives are made of: the constancy of Penelope, the understanding of Martha Washington and the courage of Cornelia. Undaunted by the grim turn of affairs that filled the short span of years in France between 1789 and 1793, she remained the useful and unchanging wife to whom Lafayette could always turn, even in the midst of his own political ruin, his exile, imprisonment and the dispersal of his family. In this biography, she is no longer a footnote in the Lafayette annals; she is a real—and admirable—person.

J. D. GAUTHIER

FLYING TIGER: CHENNAULT OF CHINA, by Robert Lee Scott Jr. (Doubleday. 285p. \$3.95). The old debate on who was responsible for the loss of China to the free world is fed some additional fuel in this book, but little light is shed on basic issues. When the tale concerns Claire Chennault's personal qualities or the feats of himself and his associates in the Flying Tigers (of whom the author was one), the book is absorbingly dramatic. But when the Stillwell-Chennault debate is reported, the author's emotionalism and bitterness (which he freely admits) make the story less a dependable historical analysis than a warm personal tribute to a brave man.

H. L. ROFINOT

THE TRANSATLANTIC SMITH, by Robert Allerton Parker (Random House, 237p. \$4). Expatriates always puzzle and intrigue us—why do Americans leave their country and take up permanent residence abroad? This is the story of the expatriate family of Robert Pearsall Smith. He, his wife Hannah and their three children had considerable impact on English high society in the late 19th and early 20th centuries. He was for a time a sensational evangelist and Hannah a writer of popular religious tracts.

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Through marriages and friendship, the Smiths influenced such people as Bernard Berenson, the Webbs, Shaw, Santayana and many more. The book is an interesting study in the development of the 20th-century Anglo-American mentality.

WILLIAM L. LUCEY

FILMS

THE HORSE SOLDIERS (*United Artists*). Grierson's raid, a daring foray into Confederate territory by an under-strength brigade of Union cavalry, would seem to be an ideal subject for a movie. But the unique swashbuckling qualities of the raid have been partially obscured by a veneer of fiction that is anything but unique.

One standard plot cliché superimposed on the factual framework of military action concerns a clash of personalities and viewpoints between the commanding officer (John Wayne) and the only man not subject to ordinary military discipline and therefore able to oppose him on equal terms: the brigade's surgeon-major (William Holden). The other is a desperate invention arising out of the theory which maintains that sex appeal is a necessary ingredient for every story. To get a girl into the act the brigade is constrained to take along a young woman plantation owner (Constance Towers) who might otherwise tip off her Confederate compatriots about the raider's future plans. Before she and Colonel Wayne suddenly decide that love transcends all barriers, the reactions of this proud Southern beauty to captivity by the Damyankees propel her into a series of utterly predictable situations involving loss of dignity and, within certain bounds of decency, loss of clothes. In line with some other obscure theory of moviemaking the heroine's faithful servant, who accompanies her mistress and finally stops a stray bullet, is played by tennis champion Althea Gibson.

The picture has one incalculable asset to counteract its superabundance of clichés. It was directed by John Ford, who imparts his characteristic sweep and vigor to the action-filled script. In addition it boasts some incidental virtues usually associated with Ford's outdoor epics: rousing color photography and musical background. [L of D: A-I]

THE MIDDLE OF THE NIGHT (*Columbia*) is an extraordinarily vivid and realistic slice of New York Jewish

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life with an extraordinarily unsatisfactory solution to the problem it proposes.

The film, adapted by Paddy Chayefsky from his Broadway play, concerns the romance of a 56-year-old widower, a garment manufacturer (Fredric March), and a 24-year-old divorcee, his receptionist (Kim Novak). As this ill-assorted pair confront their own self-doubts and the vociferous but not necessarily disinterested opposition of their respective families, Chayefsky introduces us to a whole gallery of mixed-up, unhappy, altogether believable people trying with quiet desperation to achieve a happier, more purposeful life.



The trouble is that the playwright, like so many contemporary writers, has no meaningful answer to give. Moreover, in this particular case he has complicated his task still further by making the heroine as nutty as a fruitcake. Though the writer concludes that love is the most important thing in life and must be served, the spectator is left convinced that the girl needs a good psychiatrist far more than she needs a father-image husband.

Despite these deficiencies, however, and the additional fact that its outspokenness about sex is as frequently offensive as it is "honest," the film packs an undeniably powerful wallop. If it does nothing else, this electrifying impact serves as a reminder that compassion for the problems of ordinary people is all too seldom in evidence on the American screen today. [L of D: B]

MOIRA WALSH

TELEVISION

Television was just one of the subjects that were discussed at a stimulating symposium held at Rosary College in River Forest, Ill., on the weekend of June 13-14. The event, called "A Report on American Culture," was sponsored by the Thomas More Association and the Library Science Department of Rosary College.

Three hundred and fifty persons attended the discussions, which covered theatre, art, moral values, music, literature and motion pictures, as well as TV. Those who attended represented

many parts of the nation and their willingness to ask questions and express their own opinions on the subjects under discussion was gratifying to the speakers and the sponsors of the meeting.

Situated in an attractive suburb of Chicago, Rosary College, conducted by the Dominican Sisters, is distinguished not only by a picturesque campus and a gracious faculty, but also by an impressive dedication to the best in higher education.

The auditorium of the college, in which the symposium sessions were held, is a splendidly equipped building with the most modern acoustical and lighting features. In another building on the campus there was an exhibition of art by undergraduates. The excellent quality of the works on display provided admirable evidence of the high standards that prevail at the college.

Any resident of the eastern United States who thinks that his part of the country has a monopoly on achievement in Catholic education should find a visit to Rosary illuminating. Conversations with educators such as Sister M. Aurelia, the president of the college, Sister M. Gregory, of the Speech Department, and Sister M. Thomasine, of the Economics Department, provide heartening testimony to their awareness of the necessity for maintaining a lively interest in what is going on in the world. This interest in a variety of subjects was reflected by recent appearances on the campus of Barbara Ward, Renata Tebaldi and the speakers at the symposium.

In the symposium's most comprehensive talk, Fr. Gustave Weigel, S.J., author and theologian, declared that "today, although only one-fourth of a week is gainfully employed . . . this augmented leisure has not stimulated our age to increased personal activity." Fr. Weigel advocated that "today, more than ever, the man in our society must make great efforts to form and strengthen his personality." He added: "This will mean asceticism, which means the exercise of man's power to say no to spontaneous urges of instinct."

Most of the speakers, examining the fields of culture in which they specialize, discovered disturbing shortcomings. Charles Bracelen Flood, novelist, referred to "a form of literary narcissism in which it has become more important that the voice be heard than that it should have anything to say."

Paul Hume, music critic and editor, said: "We are, musically speaking, a nation of ignorant, un-American snobs." Jean Charlot, painter and educator, said that the low position of the artist

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KEY TO ABBREVIATIONS:

LAS Arts and Sciences	IR Industrial Relations	S Social Work
AE Adult Education	J Journalism	Sc Science
C Commerce	L Law	SF Sister Formation
D Dentistry	MT Medical Technology	Sy Seismology Station
DH Dental Hygiene	M Medicine	Sp Speech
Ed Education	Mu Music	AROTC Army
E Engineering	N Nursing	NROTC Navy
FS Foreign Service	P Pharmacy	AFROTC Air Force
G Graduate School	PT Physical Therapy	

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ALABAMA Spring Hill College (Mobile).....	Departments LAS-C-Ed-N-Sc-Sy-AROTC
CALIFORNIA Loyola University (Los Angeles).. University of San Francisco.. University of Santa Clara	LAS-C-E-Ed-G-L-AFROTC LAS-Sc-C-Ed-G-N-L-Sy-AROTC LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
COLORADO Regis College (Denver).....	LAS-Sy
CONNECTICUT Fairfield University	LAS-G
ILLINOIS Loyola University (Chicago) Loyola University (Chicago)	LAS-AE-C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC
LOUISIANA Loyola University (New Orleans)	LAS-C-D-Ed-G-L-Mu-N-P-Sy-AROTC
MARYLAND Loyola College (Baltimore).....	LAS-G-AROTC
MASSACHUSETTS Boston College (Chestnut Hill) Holy Cross College (Worcester).....	LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC LAS-G-NROTC-AFROTC
MICHIGAN University of Detroit University of Detroit	LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFROTC
MISSOURI Rockhurst College (Kansas City)..... St. Louis University	LAS-AE-C-IR-Sc LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sy-AFROTC
NEBRASKA The Creighton University (Omaha) The Creighton University (Omaha)	LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
NEW JERSEY St. Peter's College (Jersey City).....	LAS-AE-C-AROTC
NEW YORK Canisius College (Buffalo)..... Fordham University (New York) Fordham University (New York)	LAS-Ed-G-Sy-AROTC LAS-AE-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC LAS-C-IR
OHIO John Carroll University (Cleveland).. Xavier University (Cincinnati).....	LAS-C-G-Sy-AROTC LAS-AE-C-G-Sy-AROTC
PENNSYLVANIA St. Joseph's College (Philadelphia).. University of Scranton.....	LAS-IR-Ed-Sc-AFROTC LAS-G-AROTC
WASHINGTON Gonzaga University (Spokane) Seattle University	LAS-C-Ed-G-J-L-Mu-N-Sy-AROTC LAS-C-Ed-E-G-N-SF-AROTC
WASHINGTON, D. C. Georgetown University	LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFROTC
WEST VIRGINIA Wheeling College	LAS
WISCONSIN Marquette University (Milwaukee)..... Marquette University (Milwaukee)	LAS-AE-C-D-DH- E-Ed-G-J-L-M-MT-N-PT-Sy-Sp-AROTC-NROTC

in this country was due to the dominantly mercantile quality of our culture.

Screen writer Richard Breen declared that it was one of the major failures of the motion picture industry that it had too often treated of matters in other lands with uncompromising ignorance. Leo Brady, dramatist and educator, said that modern playwrights had inherited a philosophy and approach which is heavily materialistic.

After the talk on television, many members of the audience indicated their dissatisfaction and concern about the low quality of most of the programs now being offered on the air.

J. P. SHANLEY

THE WORD

O God, whose providence never fails in its plans, we humbly plead for ourselves that Thou remove whatever may be harmful and grant whatever may be useful (Prayer of the Mass for the Seventh Sunday after Pentecost).

The prayer of Holy Mother Church is model prayer. Today's Mass collect may serve as a model of such model prayer.

Surely the first characteristic of true prayer is a strong sense of dependence on Almighty God. Indeed, this is the significant mark which distinguishes religion itself from a rival and utterly different thing, for, as has been well said, religion acknowledges its dependence upon God, while magic seeks to constrain Him.

As is evident to the most casual reader, the whole tone of the Church's liturgical prayers is decidedly one of humble dependence upon the merciful omnipotence of the Divine Majesty. But there is more to be observed in this matter than the tone or general posture of liturgical prayer. More frequently than not, the petitioner element is preceded by an explicit avowal of human helplessness and divine might: *Almighty and everlasting God, who dost preside over all things in heaven and on earth. . . . O God, the protector of all who hope in Thee, without whom nothing is strong, nothing is holy. . . . O God, our refuge and our strength, Thou who art the source of all devotion. . . . Holy*

Mother Church never forgets what we, her children, sometimes tend to overlook, that prayer is petition and not proclamation, that in prayer we ask favors, we do not give directions.

Yet the profound dependence of genuine prayer is mysteriously balanced by a total confidence. We mortal, bumbling, foolish men can do almost nothing to help ourselves effectively; but God our Lord can do all; and He will, He most certainly will. Notice, now, the opening clause of this day's prayer: *O God, whose providence never fails in its plans. . . .* In all reverence we might ask: "What? Never?"—and firmly answer: "No, never."

Even those who sincerely seek to love and serve God our Lord with constancy must constantly remind themselves that God's *providence never fails in its plans*. This fundamental truth is not easy to grasp, really, and is less easy to retain with firm grasp. As this confused and confusing world of men and affairs reels stupidly from day to day, as our own individual world darkens or grows tangled or suddenly looms menacing, it is difficult not to wonder whether the whole crazy business has not slipped control and is running loose, subject to no law more reliable than a pudgy, snarling dictator's uncertain digestion. We all so need to move our lips and our minds in tune to this prayer: *O God, whose providence never fails in its plans*—never; not ever; not in any least way.

A third characteristic of Christian prayer is a kind of wisdom or antecedent resignation. It is very notable that the liturgical petitions of Holy Mother Church tend to be general rather than particular. One reason for such a tendency is the fact, previously observed, that the Mass-prayer is supposed to be a summation of the individual petitions of all the faithful who are present. However, there is another factor in the situation. Mother Church is trying to teach her children how to pray in the sense of showing them what they are to ask for. If the petition of prayer be right, the answer to prayer will always be right. I can ask God for health or wealth or length of days or fair weather for vacation or color-television or a five-horse parlay, at least to show. But perhaps it would be better to leave all the details to God, *whose providence never fails in its plans*, and simply, again, to move our lips and our hearts in tune with the deep wisdom of Holy Mother Church: *we humbly plead for ourselves that Thou remove whatever may be harmful and grant whatever may be useful*.

VINCENT P. MCCORRY, S.J.

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